The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, OCTOBER 21, 1843. NO. 31.

The Episcopal Recorder.

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PUBLISHED EVERY SATURDAY MORNING BY
WILLIAM STAVELY,
At No. 12 Pear street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publisher.

Poetry.

THE INVOCATION.

BY MRS. HEMANS.

Answer me, burning stars of night!
Where is the spirit gone,
That, past the reach of human sight,
Even as the breeze hath flown?
—And the stars answered me—"We roll
In light and power on high;
But of the never-dying soul,
Ask things that cannot die!"

O many toned and chainless wind!
Thou art a wanderer free;
Tell me if thou its place can find,
Far over mount and sea?
—And the wind murmured in reply—
"The blue deep I have crossed
And met its lurks and billows high,
But not what thou hast lost!"

Ye clouds, that gorgeously repose
Around the setting sun,
Answer! have ye a home for those
Whose earthly race is run?
—The bright clouds answer'd—"We depart,
We vanish from the sky;
Ask what is deathless in the heart,
For that which cannot die!"

Speak then, thou Voice of God within,
Thou of the deep, low tone!
Answer me through life's restless din,
Where is the spirit flown?
And the voice answer'd—"Be thou still!
Enough to know is given;
Clouds, winds, and stars, *their* task fulfil,
Thine is to trust in Heaven!"

For the Episcopal Recorder.

Rev. & Dear Brethren,—It is a fearful thing to have to do with controversy. If opponents are made angry where there is no necessity for it, it is the cause of sin. If truth told in love makes them angry, it is still the *occasion* of sin, although those who tell it are not responsible for this consequence. Hence the saying of Melancthon, that "the most just and necessary controversies are chargeable with some measure of evil."

It is contended by those who agree with the Recorder, that their opponents are little moved by the most conclusive proofs from Scripture and Church authorities. If they are right in this, they have to contend with the "SPIRIT of error," which they are as unable to subdue, as they are to make a world. They may establish the truth, but they cannot make it acceptable. They cannot command love, and without this whatever may be their victories in the field of argument, the most important end is not accomplished.

These thoughts induce a suggestion,—not new, indeed, for I have often seen it from yourselves and your correspondents—the importance of SPECIAL PRAYER *for an afflicted Church*. The people of God betaking themselves to him in humble and earnest prayer, like *Daniel* confessing our own sins of our people, he will "show to them who are in error," whoever they may be, "the light of his truth."

In some late meetings with my brethren of the clergy, I confess that petitions of this nature in social prayer have struck my feelings more gratefully than the most triumphant vindication of what I conceive to be the truth. Whose heart is troubled and anxious for the ark of God? Such an one may effect more by prayer, than the ablest writer by his pen.

It is, perhaps, not expedient to suggest special times or seasons for such prayer. But as us, like the Apostle, "always, in every prayer, make mention" of the dangers and necessities of Zion. ROMAINE.

For the Episcopal Recorder.

"All worthily for us less
Than that one joy of doing kindnesses."

Thus affirm all who have tried it. Such is the nature that God has given us. Such is a great law of our being—while we live for others, then only do we live to advantage for ourselves.

But how encouraging is this! What an infinite field of good it opens before us, and how clear the invitation to enter and forthwith begin to cultivate! There's the servant blacking your boots—he may do it as a task, with no thought of performing an act of kindness, and hence with no feeling of delight; but he may, though labouring for hire, or even on compulsion, do it as an act of kindness; may find satisfaction in the thought that he thus contributes to your comfort. Let him serve in this spirit, and his life is one of joy. He can every day confer upon you many like favours—can every day add to your comfort; and that not merely by the work that a machine might be made to perform, but by the manifestation of love.

Here we fall upon the secret of the little disposition, commonly observed, on the part of inferiors, to show kindness to those who employ them. They want that love which makes every human being the brother of him that feels it. In the case of master and servant, if the master has shown himself remarkably kind, the love of gratitude may prompt to the performance of common acts of service as acts of kindness; but in many cases, there is little occasion for this feeling; for the servant sees no evidence of affection toward him in the conduct of his master. In such instances no earth-born principle will change service for hire, or by compulsion, into a habit of doing all from kindness; heaven-born charity, and that alone, can reveal to the mind, thus situated, the blessedness of making his daily round a course of conferring favours.

But this secret is open to the learning of all men: and although it could hardly make a heaven of the slave's hut, where the master is incapable of appreciating the good will of his bondman, yet in all cases it would transform the lowest occupations of life into sources of perennial joy. A German writer well says: "I have perennial, fire-proof enjoyments, called employments." Pre-eminently is this true, when our employments are a work of love to our fellow men, or to the great author of our being. Look at the ordinary occupation of a hired servant, cook, chamber-maid, nurse, coachman, or footman, as the case may be. How much may any one in such place contribute to the welfare of whole families and their friends! To a certain extent the issues of the service rendered, whatever the feelings that prompt it; but how different the general results of serving in kindness, from those of acting as a mere slave or hireling! How many emotions of pleasure may spring up in the one case that are enthought of in the other! And how different the moral influence! He that serves only from fear, or for hire, sets an example and promotes the spirit of selfishness—he that labours in love is an apostle of benevolence.

It was not my intention to give so lumined a view of the application of the sentiment with which I commenced: but the reflecting reader will at once see how widely it extends, and how much light it throws up n the philosophy of human life. Could all be persuaded of its truth, and all act accordingly, earth would become a paradise. All social evils, to say the least, would thereby vanish; and all others, if any must remain, would prove so many occasions of the pure joy that every act of kindness affords. C. S. A.

For the Episcopal Recorder.

The writer of this article was present in a company a few days since, where one who habitually neglects the attendance on the house of God, was asked the question by another ignorant of this fact in his character, "to which she belonged to — Church," which was then a subject of conversation. His reply was "that he could fight and quarrel well enough without belonging to any church." Is not such a testimony as this sufficient to make every professing Christian, whether in the more humble sphere of private life, or in the more public and responsible station of the ministry, pause and consider well his ways and conversation, and manner of life, in these days when the Church of Christ is so much disturbed by bitterness of feeling, on the part of those within its communion? Is not the cause of the Divine Redeemer hindered and kept back, when instead of the spirit of love and brotherly kindness being so manifested among his disciples as to draw others to seek a religion, which has such power to give peace to its possessors, we hear constantly the exclamation, "See how these Christians disagree!" Is there not great reason given to those who form the opinion, that Christ is not "all in all" to those of His avowed followers, who are ready and disposed to devote their thoughts and conversation to the consideration of subjects, oftentimes well enough and important enough in their place, but of trifling moment when the salvation of ransomed souls throughout our land is yet to be accomplished, and that solely by the preaching and teaching of Jesus Christ and Him crucified? How are the columns of our religious newspapers filled from week to week! I thank God the testimony is not deserted by *all*—that "its subscribers certainly do not look upon it as a periodical to lay before them articles of a religious or devotional character." There are many to be found throughout the length and breadth of our land, whose pages from week to week seek forth the tidings of the "glorious gospel of the blessed God" with no uncertain sound, and whose conductors are no less able, when occasion calls, to defend and support the distinctive principles of our Holy Church, but in the spirit of moderation and respect, to those who in these matters differ from us. To yourselves and others who have thus earned, by such a course, the regard and respect of your readers, I would say, go on, and the Lord be with you.

"Let all who name the name of Christ, then depart from iniquity," and instead of giving occasion to the enemy to blaspheme by conduct inconsistent with our profession as servants of Jesus, let us seek together, both in private and public spheres of influence, for more of that meek and lowly spirit which so beautifully characterized Him whose name we bear. Then shall "our light so shine before men, that seeing our good works they shall glorify our Father who is in Heaven."

SENEX.

To the Editors of the Episcopal Recorder.

Rev. Sirs.—Permit me to ask if it would not be well to call the attention, of some of our clergy, to the manner of reading that most admirable of all human compositions, our church service. Among the many acquirements of the minister of God, that of reading well is certainly not the least. Frequently have I been compelled to hurry over the confession, in order to keep up with the minister, or again, if granted breathing time, my ears have grated with false accent, or bad and indistinct pronunciation. Again, I have listened to some perhaps it fashions in the above, have discovered undue gesticulation giving a perverted sense, and destroying those sublime sentiments of which no equal in human composition can be found.

Again, some ministers do not give time enough for persons in kneel, and the little noise which it occasions to subdue, before he commences the confession, which should be begun, continued, and ended as it were with one voice. So also, after the Lord's prayer, some as soon as they arise, which is a little before the congregation commence the Gloria Patria, and if the church responds, they must do so, while in the act of getting off their knees. Again, while reading the Psalms for the day, some of the above enumerated errors creep in, and not unfrequently have I been grieved at discovering an affected style of performing that portion of the church service. Again, another error in the same, is not waiting a sufficient time for the people to respond distinctly, and enable them to comprehend the meaning of the words they utter, but abridging the time, and, if the sentence is finished, it must be done quickly, and in a hurried manner.

Feeling therefore, dear Sirs, that you are aware of these little grievances, my object is simply to call forth a few remarks on these topics, believing what you may on this subject will be received in the kindest manner and be productive of great good.

ORDER.

Philadelphia, Oct. 9th, 1843.

For the Episcopal Recorder.

"SCOTTITES."

Reverend Sirs.—In your 29th No. there is a short extract from the Southern Churchman, purporting to be taken from the New York Christian Advocate, which does great injustice to the late secession from the M. E. Church.

In that extract, it is more than intimated, that the Wesleyan sect, recently organized, are not to be included among Protestant denominations. Such a conclusion, is by no means, warranted by the facts. Instead of a "leaning towards Rome," the Wesleyans have, in one particular, in their discipline, approached *nearer our own* Apostolical Church than has the denomination from which they have seceded.

Without arguing the propriety of the late secession, or attempting to show that complaints for *wrecking*, come with an ill grace from the M. E. Church, I will give the facts.

The people now known as the "true Wesleyans," and who, by way of reproach, are called "Scotites," are mostly seceders from the M. E. Church. They have about 150 preachers, and a membership of more than eight thousand, according to a late report, and appear to be on the increase.

Having read their discipline, I am unable to see the *least tendency* to Rome, and if the Papists can subscribe *their* creed, as said in the article in your 29th No. then very sure the Romanists "are far from the kingdom of heaven."

The Wesleyans retain nearly all the articles on the subject of faith, embraced by the M. E. Church, and are, in the opinion of the writer, equally entitled to the name of Protestant. They have omitted the articles which declare against the corruptions of the Romish Church, for the same reason that they have not inserted *others against*, what they conceive to be, errors in other churches, and refer to their articles embodied in their discipline as a sufficient guarantee of their protestantism. They contend that the weighty reasons which called for their insertion, *formerly*, no longer exist.

They have dropped the title to which they say neither they nor their, so called, Episcopal brethren, have any just claim, viz: "Episcopal Methodists," and substitute in the place of Bishops, annually elected Presidents, similar to the English Wesleyans. They also admit lay delegates to their conferences similar to our own Church. In all respects, excepting the foregoing, they are in no essential feature to be distinguished from the M. E. Church.

Among the reasons assigned by the Wesleyans for their secession, the Episcopal prerogatives and the lack of lay representation in the M. E. Church, together with the action of that denomination upon the subject of slavery, appear to be prominent.

From personal acquaintance with several of the prominent seceders, the writer is fully persuaded that for purity, intelligence, and all that ornaments the Christian character, they will compare, favorably, with any Methodist, or other sect amongst us.

Being fully persuaded that the Editors of the Recorder, would not, knowingly, do injustice to any religious body, or give currency to any thing calculated to mislead the public mind, I have thought the publications of the above, called for as an act of justice, due, alike, to all parties.

A PROTESTANT EPISCOPALIAN.

For the Episcopal Recorder.

MISSIONS.

The cause of Missions demands the serious attention of every one professing to be a follower of the Blessed Redeemer, who left his heavenly throne, on a Mission of mercy to our sinful race, "to seek and to save that which was lost,"—and especially at every Episcopalian, as being a member of a Church whose organization is peculiarly that of a Missionary Church. Yet what apathy prevails among Churchmen in regard to the important subject of Missions!

Christian Reader, the "field is the world," and if we take a survey of this vast field we shall see what ample room there is for the exercise of Christian benevolence—what work there is to be done, if we would extend the kingdom of the Redeemer. Look at our own land and behold the spiritual destitution of thousands of our fellow countrymen in the far West who are ignorant of the way of salvation, and who have no minister stedfastly to proclaim to them the Gospel of the blessed Saviour. Behold the open door to the millions of China! yet where are the Missionaries of the Cross to enter in and proclaim the glad tidings of salvation. "The harvest truly is great, but the labourers are few." Cast your eyes across the mighty waters to the benighted continent of Africa, and behold the "darkness which covers the land and gross darkness the people"—millions miserably groaning under the yoke of oppression and tyranny—and the thousands annually torn from their native land and carried to some foreign clime to drag out a miserable existence in a state of servitude. Reflect what multitudes are going down to the valley of death without a single ray of hope to light up the dark passage, and with no one to point them to the "Lamb of God that taketh away the sins of the world,"—and how little, comparatively, has been done to raise the poor heathen from this state of degradation and suffering, to enjoy the light and liberty of the Gospel of Christ. We must, however, that a brighter day is soon to dawn on this region of darkness and superstition. The beams of the "Bright and Morning Star" are beginning to penetrate the surrounding gloom, and broken the dawning of a bright and glorious day

"—— when Afric's sable sons
Shall hear the heavenly word,
And vassals long enslaved
Become the freemen of the Lord."

To hasten this glorious day we must aid the cause of Missions by our contributions and prayers, and thus encourage the faithful Missionary of the Cross in those distant regions, in his labors for the conversion of the heathen. We ought not only to consider it a duty, but esteem it a privilege to be permitted to aid in this glorious work. If individuals can be found who are willing to relinquish the comforts and blessings of home and friends to labor for the cause of Christ in a foreign land, will not Christians at home devote to the same cause some of the luxuries of life in order to sustain those brethren in the work and labor of love? O that Churchmen would awake to a sense of their duty in regard to this important subject; then might we expect to see the Church arise and put on her beautiful garments,—and the work of the Lord prospering in our hands. C. L.

In reference to the communication below we would remark, that there is a very strong temptation, when placed in a parish where the church is small, and comparatively unknown, and we find ourselves most unjustly attacked by some Communicant, to enter into controversy with them. But we think the result in all cases will show, that if we keep steadily on preaching the Gospel in its fulness, and explaining to our own people the excellencies of our own Church—and resting when we are reviled—our cause will flourish and prevail far more, than if we take up the gauntlet and fight our way through. And this we believe true in reference to the course of Presbyterians as well as of ministers in their pastoral labours. EDS. REC.

For the Episcopal Recorder.

Gentlemen,—In conversation with a clergyman a few other day, he remarked that he found the Recorder better than any paper that he saw, and that his people took no other. But, said he, "I have got into a quarrel with the Baptists and Methodists, and I have seen a paper which takes them all to such fine style that I think of sending for it, for I wish the Recorder would put in matter of that kind, for I think we have no paper equal to it." Now, can you do any thing for my friend. He was not the aggressor in the quarrel, and is otherwise as good a man as I know.

RESPECTS.

For the Episcopal Recorder.

TRANSMIGRATION.

Messrs. Editors,—I have no sympathy with Puseyism in any of its forms; and by Puseyism, I mean those errors which Dr. Pusey has set forth, and in my view the errors above should take the D.'s. name—for whatever he has said that is right and good, belongs to Protestantism, not to him.

I have no sympathy with these errors; neither have I, on the other hand, with that blind and ignorant sectarianism which seizes upon these errors, and seeks from them to make capital for itself. There are many about us bitterly opposed to the Church, who, I am compelled to believe, are by no means well informed upon the matters which exercise them tongues. Occasionally this ignorance manifests itself in forms so palpable, so gross, as to startle one from his gravity: and while pity may dwell in his heart, his risible powers cannot but be moved. Let me mention a case in point.

A few days since, in the performance of some professional duty, I was thrown into company with a man especially admired as a sermonizer—professor of religion. Very soon he found his way to Puseyism—rather abruptly to be sure—exclaiming "That, a horrible thing, that Puseyism, is the most horrible doctrine that has ever been heard of to Christendom. But, said I, "Puseyism is not a doctrine." "It is, if I understand it, an effort to revive a number of ancient errors, rejected by the Reformers." Yes, but I mean the doctrine of transmigration," said he, "that is awful." "Well," I replied, this is news, and as you say it *is awful*. I was not aware that Dr. Pusey held *that* doctrine. I knew he was thought by many to hold the doctrine of transubstantiation, and this I thought bad enough for one generation." "Oh yes," said he, "that's what I meant to—— who did you say it is?" Well that is the most horrid doctrine ever heard of in Christendom." "But you are aware," I said, "that the Romish Church has long held and maintained that doctrine as all is holy and heavenly." "Oh, yes," he replied, "but I said *in Christendom*." Let it not be considered an evidence of the weakness of *our* side, when it is acknowledged that the conversation was immediately changed.

Now this was an actual occurrence, and there has been not the slightest draft upon the fancy or the relation.

Query. How many such benighted opponents will it take to destroy the Church?

NO PUSEYITE.

For the Episcopal Recorder.

For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalm 91.

Our barques are upon the waters of the stream of Life! Pleasant is it to inhale the sweet scented fragrance of the flower that blooms sometimes here—now there, upon the receding banks! Our barques are upon the waves—who shall say where and when we shall find our haven! Cast your eye around you, and behold how numerous are the second communications on the various vessels upon the bosom of these waters! Thousands, as frail, that the least stormy breath that ruffles the tiny wave, engulphs them in the deeps beneath, and they are lost forever! No leaves gained—they are remembered no more! See that *little* barque—freighted with so lovely a child! Too young to guide the helm, he lays him down in soft repose, and there it sleeps in sweet unconsciousness—its little shivering tenement floating down the stream—sometimes gentle—now tossed on tumultuous waters—it glides unharmed o'er the sunken rock—unharmed amid the thousands that throng this current of Life's fitful stream! Onward—onward it glides—and is safely too! Is there no one at its helm? Oh yes! See the guardian Angel there! Safely does he guide it through its many dangers, until the little barque has reached its destined haven! And was it so guided? No care to be guided? in Life's chief gale. Its voyage is done. Gentle hands are there to take it from its moorings, and see, the smiling infant is borne on wings of Light, for, for up into the everlasting mansions on high! Now look yonder, and see that noble barque how strongly she breasts the curling wave—carrying in her strength its sturdy Man! How manfully he plies the helm! vainly trusting in the impetus of his strength, he midst dashes on. Behold another guardian spirit—a strong form of deeper, more distinct—but he listens not to the warning voice. The storms of life arise about and the wisdom of Life's darkness lays upon the dangerous channel. Onward he dashes his barque—the gentle guardian hand dispels for awhile the gloom—a bright ray sheds its brightness—he sees in the distance his desired haven! In one effort more he puts forth all his strength—he has been elated with success. But alas, his strength was insufficient. When too late, he seized that in himself he could do nothing, upon [illegible] now songs! Loud down he sank, never, never to reach the wished for haven! Fleets, behold yonder, another sail. Was vessel ever so finely—so costly trimmed! Did ever so beautiful a form float more lightly upon the bosom of the waves! Listen to the sweet sounds of mirthful joy and harmony, that ever and anon greet the ear, as they come from her joyful crew! Revelry—sumptuous revelry abounds! The passing storm is unheeded. The angry waves are not felt! He who is drunken with the maddening draughts of incentives indulgences, presumes to guide the helm! And see, where a gentle guardian spirit oppositely is wont, to point to some haven of safety, is laughed at, and forbidden even to touch the helm—nor to have a hundred within the precincts of its merry deck! Onward they glide!—home—whereof the sun shines brightest! With no port—no desired haven, they float down the stream, and when all is brightest—all is merriest—the helm is lost! forever lost! Vainly do they look around them for assistance—but no assistance is near! The guardian hand of saving love, had long been driven from them, and now they know "we spirit could not always strive with man!" The rocks! the rocks! they are! But alas destruction chooses their prey, and they too are lost for ever! Yonder's a barque—and there, and there another! How unpretending, how humble in their appearance—freighted with souls as humble! Scarcely are they perceived, so modestly they glide along! They are guided by an ever watchful guardian spirit, protected and through calm! Afar off they are seen bright, beautiful star! Does darkness dim the sunshine around him? Its light dispels the gloom! Does the breath of chilliness breathe upon the heart's fervour? Its light restores its warmth! Does sadness and grief cast their fevery shadow? Its light puts aside their influence, and peaceful joy obtains! Does danger threaten? Does some fair, enchanting scene allure them to leave the channel's safety? Its light warns and guides and wears them from all harm, and supports in every danger! With eye fixed steadfastly upon this star, whose light is unchangeable—ever the same to all who seek its rays! See how sweetly, how safely, it brings them to their desired haven—where to rest in peace and happiness it cometh not the heart of man to tell! *That* haven is Heaven! The guiding star—Jesus! our beloved Saviour! The guardian spirits—his love and his mercy! And are these for me, a poor wanderer floating upon Life's uncertain stream! Yes, for one—for all—all who will receive them! Then, dear reader, I entreat you to fix your heart upon that bright star—take the strong guardian into thy bosom, and ye shall glide unharmed into the great haven of eternal Rest! How cheering is this fact—this truth beyond denial! Thousands upon thousands are now confirming this inestimable truth! And Heaven's eternal space is resounding to its one glorious song of praise! May God in his great mercy grant, that souls in countless numbers may yet join in their happy Hallelujahs! C. L.

Philadelphia, Oct. 5th, 1843.

CHRIST THE JOY OF HIS PEOPLE.

The covenant engagements of Jesus, his very name, his incarnation, his blood, his promises, his work, and intercession, all seem to say to us, "Rejoice evermore." They have introduced grand, solid ground for joy; and heart-felt pleasure is connected with faith and love. This is a transport that is better experienced than described, for when God lifts up the light of his countenance upon a soul, that soul has more joy than the men of the world have, when their corn, and wine, and oil increase; strangers intermeddle not with this joy, they know nothing of it; it entirely surpasses their understanding. Saints themselves cannot tell it half, they have not language to express it, they cannot convey proper views of it to others; for it is unspeakable, being exerted by a participation of God's unspeakable gift; it is full of glory. There is a rejoicing in taunts, an evil and a scandalous triumph; but the joy now alluded to makes the subject of it appear truly honorable in the eyes of angels, good men, and God; it is a pleasure that maketh not ashamed, that leaves no sting behind, for it is substantial, whilst the joy of the hypocrite is but for a moment, and the laughter of fools is like the crackling of thorns under a pot." The holy exercises, increasing more and more, is the beginning of the pledge, the presage of eternal happiness; it is glory begun below; it is a kind of first fruits of the new life, which we shall pluck from heavenly trees in the kingdom of glory above. The saints can tell something of the happiness of the world of spirits, by the bliss which a discovery of Divine love causes in their souls, even in the midst of the greatest calamities. Such was the rapture which Peter, James, and John felt, when in the mount of transfiguration, with the Son of God! and for greater will be the rapture of the glorified spirits round the throne of God and of the Lamb forever.

"Put in my vessel, how bright those lamps look fair!
The good we do dwells forever there;
Time, death, can not rob me of my God,
And these are to him lovely deeds."

Oh, let us never forget that Christ Jesus is the proper, the appointed, the only object of religious joy. Whatever the Christian rejoices in must have some connection with him. Are the promises the matter of his rejoicing? These were all made by him, are all ratified, were all yea and amen in Christ Jesus, to the glory of God by us." Is it any spiritual blessing? It comes to us only through his mediation. Oh, then, Christians, "joy in God, by whom you have now received the atonement;" "rejoice, and be exceeding glad, for great is your reward in heaven;" rejoice in hope of the glory of God;" let your heavenly inheritance be the matter of your triumph, "though now for a season, if need be, you are in heaviness through manifold temptations." While the rich man glories in his riches, and the mighty man in his might, do you rather rejoice that your names are written in heaven. "Declare his works with rejoicings, go to God your exceeding joy; with joy draw water out of the wells of salvation; shout for joy, all ye that are upright in heart; joy in God, the God of salvation; finally, my brethren rejoice in the Lord always, and again, I say, rejoice. So shall the Lord your God rejoice over you with singing, yea, rest in his love."

Rev. Thomas Spencer.

For the Episcopal Recorder.

MR. NEWMAN'S EXPLANATION OF SOME OF OUR LORD'S WORDS IN THE 6TH CHAPTER OF ST. JOHN.

To the Editors of the Episcopal Recorder.

Dear Brethren,—Although well satisfied of the unsoundness of Mr. Newman's Theology, and that his peculiar and false views would find their way into every thing he might write, I spent a few hours to day in looking over some of his parochial sermons which I have been recently published and highly recommended in our country. I found them fully as defective in certain points as I expected, and by no means as practical and interesting in others as I thought they probably might be. I would particularly call your attention to his sermon on the "Eucharistic presence," the 11th in the second volume, page 220, and ask you to publish in your paper the latter part of it, beginning midway of the 197th page with the words, "One more observation I will make besides."

"One more observation I will make besides. At first sight, an objection may be brought against what has been said from a circumstance, which, when examined, will be found rather to tell the other way. The Jews objected to our Lord, that He had said what was incredible, when He spoke of giving us His flesh. They "strove among themselves, saying, How can this man give us His flesh to eat?" Our Saviour in answer, instead of retracting what He had said, spoke still more strongly—Except ye eat the flesh of the Son of Man, ye have no life in you; ye have no life in you." But when they still murmured at it, and said, "This is a hard saying, who can hear it?"—then He did no appearance withdraw His words. He said, "It is the Spirit that quickeneth, the flesh profiteth nothing." It would take us too long to enter more into the meaning of this declaration; but let us, for argument's sake, allow that He means in these to qualify the wonderful words He had used at first, what follows: from such an admission? Then—that our Lord acted according to His usual course on other occasions when persons refused His gracious announcements, not urging and insisting on them, but as if withdrawing them, and thus, in one sense taking those persons even in requiring what they ought to have accepted without hesitation. This rule of God's dealings with unbelief we find most fully exemplified in the instance of Pharaoh, whose heart God hardened because he himself hardened it. And so in this very chapter, as if in allusion to some such great law, He says, "Murmur not among yourselves, No man can come to Me except the Father which hath sent Me draw him," as if He said, "It is by a divine gift that ye believe on Me; but by objections you provoke God to take from you His aid, His preventing and enlightening grace. And then after they had complained, He did in consequence withdraw from them that gracious light which He had given, and up to the words in question about the flesh and spirit, which would seem to carried more or explain away, what He had said. But observe, He adds, "There are some of you that believe not. . . . Therefore said I unto you, that no man can come unto Me except it were given unto Him of My Father."

"All this is just as it should be observed, to His dealings with the Jews in the sixth chapter of the same Gospel. He their declares, I said, My Father are One. The Jews, instead of embracing, stumble at the truth; and assume How or declaration, as if He being a man could thereof. Then was their inference from His words, and a correct inference, just as in the other case they rightly understood Him to promise that He would give us His flesh to eat, that when they, instead of embracing the truth which they had so recently received, instead of humbling themselves before the Mystery, repel it from them, He does not force it upon them. He does not tell them, that it is a correct conclusion which they had drawn, but He says does it were and explains away His words. He takes them whether the rulers and people's spoken of in the Old Testament were not called gods figuratively; if so much more might He call Himself God, and the Son of God, being the Christ. He does not tell them that He is God, though He no but He argues with them as it He admitted as true the ground of their objection. He pulmonel He believes He meant to express and figures. As then He is really God, though He seemed on one occasion to say that He was but called as figuratively, so He gives an overly and indeed His Body and Blood in Holy Communion, though, on another occasion, other sayings, He seemingly went on to explain those words into a strong assent; and as most but heresies take advantage of His apparent denial that He is God, so now but they ought to recognize the apparent denial that His resolutes

to us His flesh, and that the Holy Communion is a high and heavenly means of giving it."

For myself, much as may be said of the false doctrine of Mr. Pusey's celebrated sermon, and just as his condemnation has been, I would rather have been the author of that front of that passage I request you to publish. I confess my indignation is aroused at the thought of our Lord's being charged in this day with *qualifying*," "*withdrawing*," "*receding from*," and "*explaining away his words*," as Mr. Newman does, in order to get rid of a plain interpretation of a passage that stands in the way of his false doctrine.

Let the reader judge for himself.

One who believes that in our Lord "*there was no guile*."

To the Editors of the Episcopal Recorder:

NEW YORK, OCTOBER 16, 1843.

Rev. and Dear Sirs,—I should not have made any reference to the contents of last week's Churchman, had it not contained two articles, intended to injure a cause very dear to the hearts of many Churchmen in this city and elsewhere. That cause is the relief of Kenyon College.

Bishop McIlvaine has been in this city during two weeks, making strenuous efforts to raise funds, in order to relieve the institutions at Gambier, from their present crushing debt. The question is one of vital importance,—Shall these institutions be sustained, or perish —shall the Church in Ohio, live or die?

Whilst this effort has been going on, various reports have been in circulation, injurious to the cause of Bishop McIlvaine, many of which were wholly false, and others so perverted and misrepresented, that were designed that perverted medium, they tended to injure his efforts. But not contented here with, attacks have been made upon him through the public journals, and the Churchman of last Saturday, though its columns are crowded with the acts of the late convention, so as to require an apology to its correspondents, nevertheless finds room for two articles, calculated to injure the cause of Kenyon College. The one, headed "a Bishop in another man's diocese," to which the especial attention of the readers is called by the editor, incorrectly stating that it is an extract from a sermon of the Rev. Mr. Melville edited by Bishop McIlvaine, which sermon he never did edit. The manifest purport of this article, I shall not take the pains to dwell upon, nor shall I weary your readers, by showing, how unjust the effort is to make it appear that the visit of Bishop McIlvaine to the east, in order to raise funds for Kenyon college, comes under the censorious title of "a bishop in another man's diocese," acting as "a busy body in other men's matters."

The other article makes a more direct attack upon Bishops Chase and McIlvaine, for having ventured to express their sentiments upon certain recent occurrences in this diocese. To enter into the merits of this question, is not my present purpose, nor do I desire to write anything, addressed to the readers of the Churchman; my object is to call the attention of those who do sympathize with Bishop McIlvaine, to the position taken in the article referred to, and then to request them to consider what their position renders it incumbent on them to do.

We are told in the article, (which we are informed comes from a source of no mean authority,) "*that considerations of honour and propriety should not permit these prelates to intrude into the diocese of their injured brother, either by their public administrations or by endeavours to draw from it pecuniary resources. Indeed while thus the Gambier institutions and Jubilee College are justly laid under the suspicions of fostering and disseminating principles hostile to the unity, peace and purity of the Church, it is a serious question how far those who love our Lord Jesus Christ, can with a good conscience contribute to them.*"

The idea expressed in the above that Bishops Chase and McIlvaine, are excluded from making appeals in this diocese, appears to me almost to border upon the ludicrous; as if the purse-strings of every individual in this city or diocese, were to be under episcopal control, and only to be opened or shut at their Bishop's command, and as if the advocates of Kenyon were meddling with the prerogatives of "another man's diocese," by doing that which has been done ever since we had a Church, a diocese or a bishop,—viz.: making an appeal from our poor western Churches, to their rich and able brethren in the east.

Experience, however, has proved the truth of the position, laboured for in the above article, that Bishop McIlvaine is effectually shut out from a large number of the Churches in this city, and that when personal applications are made, many, whose donations might otherwise be looked for, have their purses hermetically sealed against Kenyon college.

Now comes the question home to the hearts of those who see in Kenyon College, an institution dear to the vital interest of the Western Church, and who see in the Bishop, who is so laboriously striving in its behalf, a zealous and able advocate of the great principles of our glorious and ever-blessed reformation, what ought we to do? Our brethren, many of them, have been perverted from this cause, by connecting with it, the prejudices and passions which have recently disturbed the Church, and under these false impressions refuse to give their aid: is there not, under such circumstances, laid upon us a double duty—if under ordinary circumstances, it is our duty to give liberally, should we not now give yet more so, —should we not give, and give again, to make up those deficiencies caused by the unfaithfulness of others?

The necessity of so doing, is manifest, if we would save Gambier hill from a public auction, and Kenyon College from utter destruction. Up to the present time, dating from Bishop McIlvaine's second visit, only $4000 have been collected in this city,—the total amount required, apart from what has been raised in Ohio, is $20,000, and how is this to be obtained, unless the friends of the cause will come forward more liberally and show the sincerity of their zeal, by the largeness of their gifts.

I address myself to your readers generally, in whatever quarter of the Union they reside; let them send, and send in speedily, of their abundance or of their poverty, to save the Church in Ohio from impending ruin. O! that we had the zeal of some other denominations of Christians, against whom we too often boast ourselves, but whose liberality puts our penuriousness to open shame. It is but a few days, since a single firm in this city consisting of three members, gave $15,000 to sustain the Presbyterian Theological Seminary of New York, yet Bishop McIlvaine, wanting little more than this same sum, to relieve one of the noblest of the institutions of our Church, has to beg from city to city, from rich to poor, and is at this moment in advance response, whether his mission may not fail, because men are lovers of their own selves, instead of being constrained by the love of Christ to give freely of what they have so freely received. It may be stated as a humiliating fact showing the low estate of our Church, that no sum above $250 has yet been received, from any one in and of Kenyon college, though numbers reside in this city, who could cancel the debt, themselves, and never feel the loss of so trifling a sum. When shall we see men, awakening to a sense of their responsibility and their stewardship to God; when shall we hear them exclaim with Zaccheus, "Lord the half of my goods I give to the poor." Yours truly, N.

The Episcopal Recorder.

PHILADELPHIA, OCTOBER 21, 1843.

THE UNITY OF THE CHURCH.—There is a real spiritual union among all the true disciples of the Lord Jesus Christ. They are united to one head, by one spirit, through the same faith, the same hope, and the same Love. Though they are many members, there is but one body. Of this holy, heavenly fellowship called in our Prayer-book, collect for All-saints'-day, the whole company of God's elect but together in one communion and fellowship, in the mystical body of his Son," none can be finally lost, or separated from the other. Where Christ is, there shall they also be, united by another, in one habitation, and of one mind.

There is an outward ecclesiastical unity in the visible Church,—consisting in a voluntary agreement in the same system of doctrine and government, a submission to the same authority, and a support of the same outward organization of ministry and ordinances. The Unity of the Church in each of these aspects, we feel it our bounden duty to sustain, to the utmost of our power. To those of peace and love, we would associate with all the Followers of our Blessed Lord, whether they follow with us, or not. We would gladly acknowledge the truthfulness and excellence, wherever found in the unity of Christ, and be always the helpers of their joy. And though we can never relinquish our conscientious views of truth and duty, to gratify every Christian brethren in error, should there unnecessarily divide us, we shall always rejoice to know and hear of their spiritual prosperity, and meet gentle, merciful, and pious, to all who love our Lord Jesus Christ in sincerity, and call upon the Lord out of a pure heart.

But the Unity of the visible Church, in that organization which we believe the Lord has ordained and to receive, we must ever maintain. The whole Unity of the Protestant Episcopal Church to which we belong, we mean to maintain to the utmost of our influence and power. We go for this Church, as a whole. We go against any who desire to divide it, or purpose to break the bond of its just authority. The Liturgy, Articles, and Homilies of this Church, are our standards in Doctrine,—the Constitution, Canons and Rubrics of this Church, are our standards of discipline. For these, we go always, as a whole, determined to maintain their authority, as long as life shall last. Against all the innovations of Dissidents, romanizers and separatists, we stand faithfully for the Church in its integrity. Against all error in doctrine, or neglect or evil in discipline, to contend as a whole, we stand with equal determination, for the Church, in its integrity. The maintenance of the unity, in our view, forbids all regular single cases for free personal discussion of principles and doctrines,—a course that has produced endless evil in opinions and in practice, in all ages of the Church, which may be remotely traced,—unless a cause to be put down by violence, not say there is absolute rebellion to be silenced by more authority,—provide the essential view of all new points which may come in the experience of generations, to submit the right to every one, to express his view with whatever distinctness, and to contend for it with whatever earnestness, so that he "stands lastfully." As American Churchmen, we stand equally opposed to mere arbitrary power, to unreasonable rebellion, and to party violence. This is the stand we have always denied and endeavored to occupy. It is the stand we mean to maintain,—holding ourselves obligated to defend the truth of Christ which the Church teaches against every opposer, and at liberty to consider freely and thoroughly, every question of expediency or right in discipline, within the history of the Church, now being out, wherever may be surveyed against us; determined on the one side, to be driven back from Church doctrine, by no extra-episcopal hostility or opposition; nor on the other, to be diverted from its subjection but voice of all regular which may arise among us, by any hot-headed precipitancies or fears. But guarding ourselves in defectives, we shall still most warmly contend. We believe the whole system of the Episcopal Church, will be yet a blessed instrument in the Lord's Nothing more clearly displays the divine power and real unity, than the threatening which it can bear, and can settle in peace within itself. For a ministry of many years, we have joined with this Church, though dark clouds lowered, and we have no fears but it will pass safely through all even as ours still. God will establish, strengthen, and settle the ark which he has framed, and has spared for ours. We look forward to no possible dissipation or final breach of concord, if free, open, and manly discussions of all questions are maintained. All suggestions of the possibility of this issue, must arise from the exasperation, or the ill will, if these terms mean they are. Let other bodies divide and break into sects, who believe that churches may be formed by the will of man,—but we can not, shall not, for this is not our belief. For ourselves, as members, and as clergy we have not failed or found hitherto servilely, unpatriotically, and dishonestly to express our views upon all arising questions, in the small degree of our own just rights. That we have never erred in opinion, it would be foolish arrogance to say. We have never erred intentionally,—nor have we ever declined to support or maintain a party creed, or party spirit to the Church. We go simple and always, for the Church, in its integrity and its unity, against all who, on any side, would corrupt the one, or violate the other. And if in our gentle and brethren they differ from them,—they must give us the liberty, which we give to them, and allow the coming time to determine which of the two judgments was accurate and just.

PECULIAR AND APOSTOLIC SUCCESSION.—We observe that some others think our late articles on these two subjects, involve in some degree a change of opinion upon the points involved in them. We did not consider either of them as entering into the merits of the questions suggested by their titles. They were designed to show how untenable, upon the only ground of argument by which they can be defended, are the claims of Episcopacy to be considered as a matter of divine right. We have not changed our opinions on these points, nor do we intend to do so. We have always considered the Episcopal Church as a branch of the Church Catholic, and as such, we have always maintained that the Episcopal succession was valid, and that the Bishops of that Church were true successors of the Apostles. We have always considered the Episcopal Church as a true branch of the Church Catholic, and as such, we have always maintained that the Episcopal succession was valid, and that the Bishops of that Church were true successors of the Apostles. We have always considered the Episcopal Church as a true branch of the Church Catholic, and as such, we have always maintained that the Episcopal succession was valid, and that the Bishops of that Church were true successors of the Apostles.

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THE TRUE NATURE OF THE CHURCH IN THESE TIMES. A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESS OF OHIO, BY CHARLES PETTIT MCILVAINE, D. D. *New York, Harper & Brothers*, 1843.

We have risen from the reperusal of this admirable production with unmingled thankfulness to God for raising up among us a man so able, and so ready, to contend with success against the alarming heresies of our day, and with a more profound respect for the powers, judgment, and skill of the author, than even his former publications had produced. Bishop McIlvaine's last charge upon public duties, we consider a masterpiece in its order, evidencing in a very summary and accessible shape, the character and spirit of that great Lecturer which is to be found in the same compass. His succeeding work on the Oxford Theology has given a reputation for learning and research not easily to be gainsaid, throughout the United States and Great Britain, and even more widely still, but has also subjected the highest heresy upon the Church, in which he holds the supremacy and infallibility of a chief priest in the Church. The present charge is, in addition to these, another rapid lesson to the author and the Church. When it is read or examined for publication, as we shall transfer it, entire to our columns, and send it as an extra, to every clergyman in our Church. As it is we shall make such extracts only, as will give our readers a fair view of the work, and induce them to obtain and study it.

The subject is the chief danger of the Church at these times." This he justly considers, the efforts to corrupt the faith, and to undermine the foundation of our Church, as well known under the name of the "Oxford Tractarian-ism." To this the charge says, "There is no controversy of the times concerning which it is more important that the members of Bishop Wilson in his last charge, said it is "the most momentous which he or any Church has been engaged in." It is personal and as such," Bishop M'Ilvaine declares, "the great struggle as that of the Reformation. The object of the one side is hopefully published to *corrupt doctrine*" the Church to get rid of what the Reformation drove away." But this is a part of the controversy, we think, to conduct it and regard all Christians on our side. "We have important controversy," the Bishop says, "against the policy of the Church. That is not the very Spirit of the Gospel. We have a question from the world and removed the Gospel, this to be possession of the ark of covenant, should we yield the ground, by saying words by mythology, either to the nations, or to infidel position, or to the Church which it would not. Even the ark removed, would be put back into Israel by God's power, as it did in 1 Samuel, 6, as a type of Christ set up again to the nations, and the heavy sinners, that had done its work, and was useless. Even so the Ark of the Church, though left in the hands of the Philistines, or the object of mere curiosity to the Bethshemites, would be put back into Israel by God's power

felt compelled to turn my steps homeward. My first day in Glasgow was the Sabbath. A Scotch Sabbath is a busy and a quiet day. There was more decorum and order in this place, more quietness and seriousness of demeanour among the people, than I have ever elsewhere seen, except in my own dear native place, New England. I was strongly reminded of what used to be a Boston Sabbath, and the appearance of the inhabitants of that old town on the holy day. Whether they have followed in the march of modern improvement in Sabbath desecration, and social disorder, my long absence, makes me wholly ignorant. But the quietness, decency, and beauty, of a Sabbath in Boston, in the days of my youth, are strongly impressed upon my mind. With what peacefulness and seriousness, our household walked together to the house of God! How gently solemn, how calmly reverent, how exemplarily devout, was the venerable parent whom we followed! How melodious in my ears where the chiming bells! How impressive and delightful to me, even in my youth, the words of that blessed liturgy, which the more I use, the more will I love! Like the remembrance were the streets of Glasgow on the Sabbath. The sun shone out in cleanness and beauty. The streets had been completely washed by the heavy rains of the preceding day. And except in the hours of going to, and returning from Church, they were almost empty. Then, crowds of people, in the neatest and most respectable attire, were moving in every direction. I went in the morning to St. Jude's Church, to which the Rev. Mr. Montgomery, rather known of late as a poet, officiates. The service was from the English Liturgy. The chapel is quite a new, and very plain building almost in the outskirts of the city. Its interior is the most strange construction I have ever seen. It has a pulpit in the centre against the wall, beneath which between its two staircases, is the communion table, and then two other pulpits which are used for reading desks, on the sides, of equal height with the centre one. They are all three round tube of similar construction, with separate winding stairs for each. The one is used for the lessons, and the other for the prayers when two clergymen are present. It is the most awkward, and unchurch-like arrangement I have ever seen. Indeed, after all I have seen of modern improvements in church architecture, I think there is no arrangement, for beauty or convenience, at all equal to the old one, which placed the communion table, and the chancel by itself at the head of the church, and the reading desk, and the pulpit, either together, or on the opposite sides, in the aisle without. I should be extremely glad, to see all our churches returning to this old construction, as after all our experiments in this matter, far better. The congregation in St. Jude's is extremely small. Indeed except at Edinburg, the Episcopal Churches in Scotland are everywhere so. Nor, as far as I have information, in the stand in doctrine which they now occupy and the extreme hostility to which faithful preachers of the Gospel, like Mr. Drummond, and Sir. Wm. Dunbar seem to be exposed, from those whose duty, as well as interest, should lead them to a very contrary course, is there much likelihood, either of their improvement, or increase. I also attended the Tron Church in Glasgow on this day. This was Dr. Chalmer's former place of ministry. It is an old and extremely plain building, standing back in a court, far separated from the tower and steeple which stand out projecting into the sidewalk of the street. I heard a very indifferent sermon there, with very little evangelical point or power. The clergyman was fully habited in robes, and as was his clerk below him. I thought, as I saw them come in, preceded by a beadle, of our plain, rebellous presbyterian friends in America. The whole service was cold and uninteresting, as I could not but think, as I always do in attending such worship, of the blessing and privilege of having a prayerbook, and such an one, for the comfort and joy of our churches. Yet it was pleasant to listen to the whole congregation uniting so heartily in the singing, in the very simple airs to which they are accustomed, and to see all of them, both adults and children, freely using their Bibles, in connexion with the instructions which they received from the pulpit. I sought also for the Chapel of Dr. Wardlaw, wishing to hear him, but found he was absent. I afterwards went to a small Gaelic Chapel, to hear Dr. Dewar of Aberdeen, whose name I saw advertised, as the preacher there of that day. His discourse was tolerably good. But after all, these men, whom I heard, are the evangelical ministers of the Church of Scotland. The circumstances of the times were such, as to call for a very decided expression of evangelical sentiments. And yet I could but think all I heard very defective in this respect. How different in style, and manner, and matter, from the evangelical Clergy of the Church of England! How worthless seem all these dry and metaphysical discussions about the Gospel, in comparison with the pure milk and honey of the truth itself, which you hear from such men, as Mc Neile, and Noel, and Bridges, in England! My Glasgow Sunday made me even more satisfied with the provisions of my own Church, than I was before. After all our weaknesses and errors, where can we go upon the earth, to be in a better condition! I will not occupy your time with details of my roving around Glasgow. I was agreeably disappointed in the aspect of the place. Its new parts are very handsome and well built. The banks of the Clyde, which river runs through the centre of the city, are very beautiful. But I must hurry forward, for as I approach the end of these notices, I become as impatient to conclude them, as I was to finish the journey which they describe. I left Glasgow in the railway for Ayr. This brought me down upon the banks of the Western Sea,—which I had not before seen, since I landed in Liverpool. How many thoughts of home and all its interesting concerns, crowded upon my mind, as I first saw again, these Western waters rolling in upon the shore. Every thing on earth, peculiarly dear to me, was beyond those waves,—and I could not but feel a moment of sadness, as I think of the extent of waters which rolled between us. But I was soon at the end of this short ride, Ayr being but about fifteen miles from Glasgow. The whole interest of Ayr to a stranger, is in its connexion with Robert Burns. But this is not small. It has made the town, quite a place of pilgrimage. For though there is much in himself and in his poetry, which every Christian must severely condemn, yet there is a tenderness and pathos about this sweet singer, which have always made him as a poet, a favorite with me. He has given a character to this little town, which makes a stranger at home in it, as soon as he arrives. It is a beautiful place in its position, just at the mouth of a gentle river which empties into the sea. There are the "twa briggs" side by side,—so marked, and so peculiar in their contrast and appearance, one so ancient, and the other so comparatively modern, that I could not but stop as I entered the place, to notice this first striking feature of Burns' town,—as he describes them—

Auld Brigg appeared of ancient Pictish race,
The very wrinkles, Gothic in his face;
He seemed, as he wi' time, had warstled long,
Yet toughly doure, he bade an unco bang.
New Brigg was buskit in a braw new coat,
That he at London, frae ane Adams got.

In's hand, five taper staves, as smooth 's a beal,
Wi' virls and whirly gigums at the head.

How characteristic all Burns' descriptions are, it needs but a visit to the place, to see. I walked out afterwards to see the peculiar spots connected with the poet's history, making for me, a stroll of some six miles. Every thing on the road speaks of him, and each aged dwelling has some connexion with his history or songs. I went to his humble cot, the room in which he was born. The barn and stable and cottage, are all under one continued thatch. The former remains precisely as when it sheltered and fed the "Auld mare maggie." The cot contains but two rooms, called by the Scotch, "a but, and a ben." But these have been improved by other occupants since his time. The old lady who lives here, has been the inhabitant for forty years, and can give a full account of all the history of Burns. A little beyond the cottage, on the high bank of "Doon Water," stands the "Auld Kirk of Alloway." It is roofless, and a large tree is growing in its centre. The old bell still hangs in its place. The first gravestone within the gate is of "William Burns, farmer of Lochlea," the father of the poet. There are many others around. One of the two last children, baptized in the Kirk, some eighty years since. It was affecting and yet amusing to me, to walk around the yard. An old Scotchman of the most ordinary appearance joined me, and began to recite "Tam O'Shanter," with the greatest earnestness. An old woman came up, who said she remembered the Kirk, for more than sixty years, and had never seen a roof on it. But it was curious to see how Burns has described every object around as familiarly, in the fable of Tam O'Shanter. I cast at the west door of the Kirk, and listened to the eager old man, as he shouted out, Tam's course from Ayr,

Through the wins, and by the cairn,
Where hunters used the murdered bairn,
And near the thorn aboon the well
Where Mungo's mither hanged hersel,
Before him Doon pours all its floods,

and the whole scene was displayed to me. Then I turned to the Kirk, as he still went on, and there was the

Winnock bunker in the East
Where sat auld nick, in shape o'beast,

And it was curious and amusing indeed. These points were all duly familiar to the eye of Burns, and he framed his tale around them with much ingenuity. I walked down the hill to the "Auld Brigg O'Doon," the Keystone of which was Tam's deliverance. There has been a new bridge built over the river of a much more modern construction. But with unusual good taste, they have left the old one still standing by its side. It is not used however, and is almost covered over with nettles and grass. But the spot is uncommonly beautiful. I could understand Burns' delight in the "banks and braes of bonny Doon." I never saw a more beautiful stream. Its gentle current ripples transparently over the stones. Its banks are covered with flowering bushes and trees. On the butment of the bridge grows an old thorn, from its position, probably the very "flowering thorn" of the song. And after I had stood awhile on the bridge looking up the stream, with Alloway Mill before me, where Burns was at school, and where, as the old woman at the house told me, his old dog was last seen, after they had left the neighborhood, I walked up to look at the costly, but incongruous monument, which some of his admirers have erected here upon the river's bank. This did not interest me much. But in it, there is preserved, the little Bible which he gave to his Highland Mary, an affecting and interesting monument in itself. I have but little endowment of imagination. But it was inspiring even to me, to stand among these simple scenes, and call to mind, the tender and beautiful genius, that had been cradled here, to adorn, and honour Scotland in generations after he himself had departed. And I walked again to Ayr, pleased and gratified with the labour I had undertaken. I could not forget the occupations, and scenes of this day. And I could not but reflect with sadness, upon the waste of powers like those of Burns in the follies and sins to which they were given. Well might he sing indeed,

Oh enviable, early days
When dancing, thoughtless pleasures maze
To ease, to guilt unknown—
How ill exchanged for riper times,
To feel the follies and the crimes,
Of others, or my own.

Much as we admire his genius, we must not be blinded to his faults. Nor can we follow his painful history in life and death without a sad impression of the degradation and destruction which sin brings upon the most gifted and loved. S. H. T.

St. Andrew's Church, Philadelphia.—Though never sustaining more than a fraternal relation to this parish, we are free to confess an attachment and respect for its past history which no length of time, and no adverse events in its future course will ever destroy. Its organization under the labours of the lamented Dr Bedell, gave a new impulse to the Episcopal Church in this city. And now that its first Rector has been sleeping in the grave for years, and its second is laid aside from the active duties of the ministry through extreme debility of frame, we can calmly review the past, and thankfully recognize the commencement of a new era of awakened interest, zealous labour, and sanctified effort for the promotion of the Gospel through the labours of the Episcopal Church, in the building up of the parish of St. Andrew's. Nor was its influence confined to Philadelphia, the Diocese, and even more distant points felt its power for good. The memory of its Rectors will be fragrant in the hearts of an affectionate people —while their works shall long survive them to instruct and guide the perplexed—comfort those who mourn, and furnish reasons for intelligent attachment and warm affection to the Gospel which they preached and the Church of which they were ministers.

Our last number informed our readers that the Rev. T. M. Clark, of Boston, had been elected to the Rectorship of St. Andrew's; it is now in our power to add that the call which was unanimous has been accepted, and that the new Rector is expected to enter upon his charge the early part of next month.

We know of few scenes more thrillingly painful than the separation of a devoted, zealous minister, from an affectionate and united people. And yet it seems inevitable in the present state of things, that separations must sometimes take place, when every feeling of personal consideration and affection would wish it otherwise. "The field is the world." The Saviour has the sole right to appoint in what portion of that field his servants shall toil, and when by the clear indications of providence he calls to new scenes of labour, it is not for them to reason with flesh and blood, to resist or repine, but with the faith and promptness of the Father of the faithful, obey the call of God. The separation of our brother from a parish which under God he was permitted to form, and among whose gathered members for a series of years, he has gone in and out as the minister of Christ, must be mutually painful. To both parties it is an event of great moment. We can sympathize with the bereaved parish. Many quest ons, in these days of trial, will naturally press themselves upon them. Who shall be their next Pastor? Will he be like-minded with the former—of the same spirit—preaching the Gospel of the Saviour, in the same fulness, freeness and preciousness? Will he adhere to the standards of Protestantism? Will he be satisfied with the acts of the Reformers, the Articles, the Homilies, the Book of Common Prayer, and the Church usages which for the last fifty years have prevailed among us. Or will he wish to reconcile the decrees of the council of Trent, with the thirty-nine articles, and introduce the liturgy of St. Peter—and practice numerous genuflections and bowings, when he approaches what the Prayer-book calls the communion table—will he wish to abandon the pulpit and cast aside the gown, and abolish pews, and introduce novelty after novelty, until our time-honored uniformity and beauty are destroyed. These are important considerations, and involve great responsibilities on those who are called to elect and settle ministers over congregations.

The ever pressing duties of a city parish, with its hundreds of communicants,—its societies for the promotion of charity and religion,—its numerous services both public and private,—the care of the sick,—the relief of the poor,—the defence of the truth,—with numerous calls and cares and interruptions, require a constitution of iron mould to bear up under it, as all but overwhelming burdens. For such a field we think Mr. Clark eminently fitted, familiar with practice and with books, a mind furnished with various and important knowledge, accustomed to the rounds of pastoral duties, and a frame apparently strong for the performance of work, his change is only an enlargement of his sphere of labour. Right gladly do we welcome him, and from all we know and hear, the welcome will not only be warm but unanimous from his new and important charge. We trust he may come filled with the blessings of the Gospel of peace, and that his life may be spared for many years, and he permitted to break to a happy, united and prosperous congregation, the bread of life.

Civil Government of the Hebrews.—Professor Wines commences his Lectures on this subject at the Assembly buildings on Thursday evening, Nov. 9th. The others will follow on each successive Tuesday and Thursday, till the course is completed. Ticket for the course, admitting one person, $2.—Do for a family, $5.—Single admission, 50 cents.

N. B. When not less than ten or twelve Sunday-school teachers from one Church—the tickets to them will be only $1.

New Publications.—*The press of matter on hand compels us reluctantly to defer a notice of many* New Publications we have received.

New Agent for the Episcopal Recorder.—Mr. Erastus H. Pease, Bookseller, No. 82 State street, Albany, N. Y. Mr. James A. Caufield, Hartford, Ct.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Rev. M. R. Talbot, has been elected Rector of St. David's church, Manayunk, and entered upon his duties on Sunday last.

The Rev. Thomas C. Yarnell has taken charge of Christ Church, Williamsport, Lycoming county, Pa., and desires that all papers and letters for him may be sent to that place.

MAINE.

The Rev. Frederick Freeman has resigned the rectorship of St. Mark's Church, Augusta, Me.

MASSACHUSETTS.

The Rev. George C. Shattuck, D. D., having been received into this diocese by letters dimissory from the Diocese of Connecticut, has changed accordingly his canonical residence.—*Ch. Wit.*

The Rev. Henry Burroughs, Jr. having resigned the rectorship of St. Paul's Church, Camden, N. J., and having been received into this Diocese by letters dimissory from the Bishop of New Jersey, has changed accordingly his canonical residence, and accepted an unanimous invitation to the rectorship of St. John's Church, Northampton.—*Ib.*

NEW YORK.

Bishop B. T. Onderdonk, Sept. 27th, confirmed *twenty-two* persons in St. Peter's Church, Westchester, and October 1st, in St. John's Chapel, admitted to the order of the priesthood, the Rev. Lisettus Von Bokkelin, Deacon, Instructor in St. Paul's College, College Point. In the evening of the same day he confirmed *three* in St. Mary's Church.

The Bishop of this Diocese has received from the Wardens of St. John's Church, Huntington, Suffolk county, canonical notice of the election of the Rev. Moses Marcus to the rectorship of the parish.

The Rev. Robert Shaw has been canonically transferred to this diocese, from that of Connecticut, and the Rev. Richard M. Abercrombie, Deacon, from that of Pennsylvania. The former has charge of St. Philip's Church, Philip's-Town, Putnam county, and the latter of St. Andrew's Church, in this city.

The Rev. David I. Burger, having removed from this diocese to that of Michigan, and been there received, has changed accordingly his canonical residence.—*N. Y. Churchman.*

The Rev. William H. Hart, late of Virginia, has become rector of Trinity Church, and Principal of the Academy, at Fishkill, Dutchess county, New York.—*Ib.*

The Rev. A. C. Treadway, desires all communications for him to be directed to Fulton, Oswego county, N. Y.—*Ib.*

Clerical Changes.—The Rev. S. Hanson Coxe, Jr., has accepted the charge of Bethesda Church, Saratoga Springs.—*Ib.*

On the 29th March last, Bishop B. T. Onderdonk, of New York, displaced from the ministry, under the 38th canon of the General Convention of 1832, the Rev. Seth W. Beardsley, a presbyter of that diocese. (*Ib.*

NEW JERSEY.

The Rev. Edward W. Peet has been received on letters dimissory from the Bishop of the diocese of Ohio; and is the Rector elect of St. Paul's Church, Rahway.

Ordination.—On Sunday last, (seventeenth after Trinity,) in St. Mary's Church Burlington, the Bishop admitted Mr. Cyrus Munson, an alumnus of the General Theological Seminary, to the holy order of Deacons. Morning Prayer was read by the Rev. E. W. Withuck, of the diocese of Connecticut; the Bishop preached the Sermon; the Rev. Samuel Starr presented the candidate, and the Rev. R. J. Gennon assisted in the administration of the holy Communion.

The Rev. Charles Aldis, deacon, having resigned his missionary appointment in North Carolina, and accepted the temporary charge of St. Peter's Church, Perth Amboy, N. J., requests all letters and papers intended for him, to be directed to the latter place. [*N. Y. Churchman.*

MARYLAND.

Ordination.—At the Autumnal Ordination, in St. Paul's Church, Baltimore, Alexander J. Berger, Samuel R. Gordon, and N. Augustus Hewitt, were admitted to the holy order of Deacons, and the Rev. D. Hillhouse Buel, Deacon, to that of priests. Morning prayer was read by the Rev. Samuel I. Evans, Deacon; the sermon which, at request of the Bishop and Clergy present, is to appear in print, preached by the Rev. Dr. Wyatt. The candidates for the Diaconate, were presented by the Rev. Dr. Wyatt; the candidate for the priesthood, by the Rev. Theodore B. Lyman, of Hagerstown, Dr. Wyatt, and the Rev. Messrs. J. W. Hallam, Lyman, and S. G. Gallahan, united in the laying on of hands.

Confirmation.—On the same occasion, after morning prayer, two young men, postulants for ordination as candidate for holy orders, received the ordinance of confirmation; the portion to the office being read by their pastor, the Rev. Mr. Callahan, assistant minister of Spring Hill Parish, Somerset county.

Canonical for Holy Orders.—Joseph J. Nicholson, and Arthur J. G. Lalonie, have been admitted on recommendation by the Standing Committee, under date of September 14th.

Clerical Changes.—The Rev. John J. Robertson, D. D., has taken letters dimissory to the Diocese of Western New York; the Rev. John P. Bateman, to the Diocese of Virginia; and the Rev. Samuel A. Taylor, to the Diocese of Rhode Island.

The Rev. Thomas Atkinson, has been received into the Diocese, by letters dimissory from the Bishop of Virginia; and the Rev. Edward I. Sissons, by letters dimissory, from the Bishop of Maryland.

The Rev. John Marsh, deacon, has accepted a call to the Rectorship of St. James' Parish, Ann Arundel county, and the Rev. Thomas L. Wyatt, to that of All Faith Parish, St. Mary's county.

DELAWARE.

Bishop Lee's Appointments.

Friday, Oct. 27th, Milford, evening. Saturday, 28th, Milton, 9 A. M. Sunday, 29th, Cedar Creek, 10 A. M. Georgetown, P. M. Monday, 30th, Lewes, evening. Tuesday, 31st, Broad Neck, P. M.

Wednesday, Nov. 1st, St. George's, A. M. Middletown, evening. Thursday, 2d, Daphne, A. M. Friday, 3d, Concordville, A. M. Convention. Saturday, 4th, St. John's, Little Hill, C.

Sunday, 5th, A. M. Communion, P. M. Claiborne's.

Monday, 6th, Christ Church, Broad Creek, A. M. Seaford, evening. Tuesday, 7th, Seaford, A. M. Thursday, 9th, Dover, evening. Sunday, 10th, Smyrna, A. M. St. Ann's, P. M.

VIRGINIA.

Removal.—The Rev. Richard H. Wilmer, has resigned the rectorship of St. Paul's, Northumberland co., Va., and accepted the rectorship of St. James' church, Wilmington N. C. Mr. W. will enter on his duties in Wilmington, in a few weeks.

Appointments of Bishop Meade.

On Saturday and Sunday, the 21st and 22d, at the church at Rockfish Gap. From Tuesday the 24th, to the following Monday in Amherst, as the Rev. Mr. Caldwell could appoint.

Appointments by Bishop Johns.

Bishop Johns expects to visit the following churches during the latter part of October, and the month of November. The churches at Staunton; in Roanoke; on the Ohio river; and at Clarksburg, and Weston.

OHIO.

It is with deep sorrow we notice the following passage in the late Address of Bishop M'Ilvaine to the Convention of Ohio:—"It is my painful duty to state that, in July last, I suspended from the exercise of the ministry, after canonical trial, until such time as he shall make satisfactory acknowledgments to me, the Rev. Charles Colton, D. D., then Rector of Grace Church, Cincinnati."

KENTUCKY.

There are now 22 clergymen canonically resident in this diocese. Three new parishes were admitted into union with the Convention in May last. The number of Baptisms reported in 13 parishes for the past year was 191; Confirmed in 9 parishes 70; Communicants added in 12 parishes, 136; total number of communicants in 14 parishes, 593.

INDIANA.

From Indiana State Journal.

EPISCOPAL CONVENTION.

Election of a Diocesan Bishop.

Pursuant to notice, the members of the Special Convention of the Protestant Episcopal Church in the Diocese of Indiana, assembled in Christ Church, Indianapolis, at 10 o'clock, A. M. on Friday, Sept. the 29th. The *Rt. Rev. Dr. Kemper*, the Missionary Bishop in charge of the Diocese, not being present, the *Revd. Robert B. Cross* of Terre Haute, was appointed President *pro tem*. Divine service was celebrated by the Rev. S. R. Johnson and the Rev. Mr. Cross, and the Convention Sermon preached by the Rev. Mr. Laird. The Convention continued in session until Monday morning the 2d inst. After the transaction of some preliminary business, they resolved on Saturday, P. M. to proceed to the election of a Diocesan Bishop. Bishop Kemper having by letter expressed his hearty concurrence in the proposed measure. Various clergymen were voted for on the first ballotings by the members of the Clerical order; at length it was announced by the chair that the Rev. Thomas Atkinson, of the Diocese of Maryland, had been duly nominated to the Bishopric by a concurrent majority (two thirds) of the Clergy, and that the nomination had been unanimously confirmed by the Laity; and he was declared to be the Bishop elect of the Diocese of Indiana. The Convention, by resolution, expressed their desire that in the event of Mr. Atkinson's acceptance of the office, and the confirmation of the appointment by the requisite Dioceses in the union, the consecration should take place in the town of Indianapolis. At the time of the election ten clergymen were present, all of them entitled to seats and votes. In the course of four days, sermons were delivered in Christ Church, by the Rev. Dr. Wylie, and the Rev. Messrs Hoyt, Cross, Johnson, Lanson, and Halsted, principals of a parochial character. That by the President *pro tem.* of the Convention, was partly doctrinal, and touched upon the alleged supremacy and infallibility of the Bishop of Rome. The reasons, it was obvious, were united in sentiment, being equally decisive, from Rome on the one hand, and Independentianism on the other, while they were animated throughout by a holy principle of love. Should Mr. Atkinson (who is now the Rector of St. Peter's Church, Baltimore) accept of the office to which he has been elected, he will be most cordially welcomed by all who are ardently devoted to the Church, and who are one in heart and one in soul.

GENERAL.

The following connected communications have been put into our hands, to which we cheerfully give insertion.—Eds.

To I. S. Rose, M. D.

Dear Sir,—Perhaps the following copy of a letter, addressed to me, by a former patient of yours, N. W. Hatch, Esq., of Mon., may not be unacceptable to you. It is not transmitted as an extraordinary case of the success of your system of treatment, but that it may be added to the number of those, scattered throughout our country, who, abandoned to die by distinguished physicians, have found in you a welcome deliverer from a premature grave. Having passed several weeks in the same house with Mr. H. in Philadelphia, while he was under your care, and becoming interested in his case, I watched its progress with great solicitude.

I doubt not, that the sentiments expressed, will be as agreeable to yourself, as the narrative has been gratifying and instructive to,

Yours respectfully,
W. W. Hall.

Philadelphia, Septr. 18th 1843.

Dear Sir—The interest with which you have regarded my case, since I became the patient of Dr. Rose of this city, leads me to believe, that a free statement from the appearance of the first alarming symptoms, up to the present time, would not be uninteresting to yourself, while it affords me an opportunity of expressing the high estimation in which I hold the character of the distinguished physician just named, and the system of treatment universally preferred by him, for arresting and overcoming a disease, as terrible, as steady, as surely fatal, as that of consumption of the lungs. Having no part of a medical education, I shall strictly confine myself to a statement of facts, in ordinary language.

Whilst a resident of Ohio in a steamboat, in June 1842, in company with part of my family, on a northern tour, I was, without any apparent cause, suddenly attacked with the hemorrhage of the lungs, which caused me to abandon my trip, and return to my residence at Vicksburgh, Miss. I immediately consulted my family physician, a gentleman, who stands at the head of his profession. On a minute examination, he assured me that there was a predisposition to consumption, rather than an actual attack. After following his directions for some time, the hemorrhage gradually disappeared. The succeeding fall and winter were passed in only tolerable health. As the warm weather approached, I began to feel towards the evenings of each day, a general weakness, which gradually increased. Expectoration, of a whitish colour, appeared, and in April of the present year, all the symptoms becoming daily more alarming, my physicians were requested to repeat his examination, and give a candid opinion, which was, that my lungs were affected,—I could not be cured,—might live many years, but it was uncertain.

Within two weeks after this, a severe attack of hemorrhage came on at night while in bed. By the sedulous care of my medical attendant, I was relieved in a few days, but was left in such a weak condition, as to be unable to leave my chamber. My physicians now recommended a trip to the sea shore, as soon as it could be undertaken. This course was adopted. On my arrival in Philadelphia, on the 23th of June last, I had occasional fever and night-sweats. Any exertion in conversation, produced weariness and hemorrhage. My voice was not natural, and full; but hollow and incomplete. Rest at night, much hoarse, slight cough, pain, sometimes in the breast, at others between the shoulders, shortness of breath, digestion impaired and bowels constipated. Having taken lodgings at the Pea Alley House, I accidentally heard of Dr. Rose, as a very skilful physician in diseases of the lungs, and was prevailed on by a friend, to call upon him, although contrary to my intention as I considered it useless to consult any one. Accordingly, I repaired to his residence in Arch street in a carriage, being unable to walk so far. Having no hope of a cure, I merely asked him, after he had examined me, if he could give me any relief; he very promptly replied, he could cure me. This announcement at the time, did not afford me that satisfaction which it would have done, had I not thought him mistaken. Being, however, interested in his conversation, and pleased with his manners, I determined to give his remedies a trial, especially as they appeared to be at least innocent, while his views seemed rational. These impressions were confirmed, on reading a book, which he had published on the curability of consumption, and I now began to feel gratified that I had made his acquaintance.

After using the remedies ten days, expectoration increased, but was made with more ease; it then began gradually to diminish, and at the present time, has almost entirely disappeared. My strength has regularly improved. In one month, my chest had increased more than an inch in size, and in another over half an inch more. Fever and night-sweats entirely disappeared in thirty days; and for two months I gained in flesh one pound per week. My digestion is now better, and my skin clearer, than it has been for ten years. My breathing is full. My voice strong and clear, and I am able to walk several miles a day without inconvenience. Although I have exposed myself to night air, to damp, and even wet rainy weather, I have not taken the slightest cold. Exposure to heat affects me more, and cold less, than formerly.

And now Sir, from the great change which has taken place in my system, I think I am warranted in believing, that by continuing the remedies some time longer, my health will be entirely restored.

In closing this communication, allow me to express for Dr. Rose, the grateful feelings of my heart; and a sincere wish, that his life may be long, prosperous, and happy, and that it may prove as great a benefit to thousands of suffering people, as it has been to your friend and Obedient servant,

N. W. Hatch.

To W. W. Hall, M. D.

Philadelphia Sept. 10th 1843.

Honorary Degrees.—At the commencement of Columbia College, New York, on the 26th ult., the honorary degree of Doctor in Divinity was conferred on the Rev. Edward Y. Hedges, assistant minister of Trinity Church, New York, and the Rev. George E. Hare, rector of Trinity Church, Princeton, N. J. At the same time, the honorary degree of Master of Arts was conferred on Daniel Stone, Esq., professor of ancient languages in the Western University of Pennsylvania.

The Rev. Mr. Newman, and St. Mary's, Oxford.—A correspondent of the Church and State Gazette, says, that it is publicly stated by Mr. Newman's friends in Oxford, that he has made up his mind to resign the living of St. Mary's, and that at the date of his communication, (16th ult.) his resignation was in the hands of the Bishop of Oxford.

Ecclesiastical Calendar.

NINTEENTH SUNDAY AFTER TRINITY.—Oct. 22

Proper Lessons for Morning Service. 1 Kings xvi. to v. 22. Luke xv. Evening. 1 Kings xvii. v. 22 to 62 2 Peter i.

TWENTIETH SUNDAY AFTER TRINITY.
October 29.

Proper Lessons for Morning Service. 1 Kings xvii. John xi. Evening. 1 Kings xviii. 2 Peter ii.

TWENTY-FIRST SUNDAY AFTER TRINITY.
Nov. 5

Proper Lessons for Morning Service. 2 Kings v. John vii. 2 Kings xx. Evening. 2 Kings xxi. 2 Peter iii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Bloomingtown,	Thursday, Oct. 26th,	Morning
Lower Dublin,	Sunday, do. 29th,	Morning
Hilltownship,	do. do.	Afternoon
Centreville,	do. Nov. 5th,	Morning
Newtown,	do. do.	Evening
Perkiomen,	do. do. 19th,	Morning
Skippackville,	do. do.	Afternoon
Pikeville,	do. do.	Evening
Paradise,	Sunday, Dec. 31.	

ASSOCIATION IN ADVENT CHURCH.

There will be a meeting of the Association in Advent Church, Temperance Hall, North Third street, below Green, on Monday, Tuesday, Wednesday, Thursday, and Friday evenings, the 23d, 24th, 25th, 26th, and 27th inst. Contributions of half cent a week free.

Several of the clergy have promised to attend. The public generally are invited.

27th Sept. always free.

AMERICAN PROTESTANT ASSOCIATION.

A meeting of the Board of Managers of the American Protestant Association, will be held on Tuesday next the 24th inst. at 3½ o'clock, P. M., in the Lecture room of Trinity Methodist Episcopal Church, Eighth st., above Race.

Every member who has signed the Constitution, can office a member of the Board.

E. F. Backus, President.

W. W. Pelar Secretary.

Acknowledgments.

The Librarian of the Theological Seminary of Virginia, gratefully acknowledges the receipt of Dupin's Church History, the 20th and 10th vols. of the library of the Fathers, from the Rev. Dr. Posey, by the hands of the Bishop of New Jersey, and the sermons and memorial B. H. Wilson, from the Bishop of New Jersey.—Also, Oxford Theology, from the Rt. Rev. Dr. McIlvaine.

Gentlemen:—At the request of the Donor, a Member of the Junior Association of St. John's Church, Germantown, I send you on the Rev. Mr. Acknowledgment a sum of the Domestic and Foreign Missionary Society, of the receipt of $20.—For Domestic Missions, $60.—for Kentucky Col'ge, $25.

I do not see the statement published in the paper of Saturday, and will thank you to insert it next week.

Yours very respectfully,
EDMUND WILCOX.

Receipts of the Society of the Protestant Episcopal Church for the advancement of Christianity in Pennsylvania, from Sept. 1 to October 10, 1843.

From All Saints' Church, Lancaster Co.	$1 75
St. Stephen's Church, Harrisburg,	22 00
Christ Church, Carrollsburgh, Md., from Female Association of St. Luke's Church, Germantown,	40 00
Church of the Mediator, Southwark,	10 00
Missionary Society of St. James' Church, Philadelphia,	7 50
St. John's Church, Bellefonte,	10 00
St. James' Church, Schuylkill Haven,	5 00
A trunk, offering, from a lady of Trinity Church, Southwark, by Rev. Dr. Coleman,	6 48
Business, $10. $.,	4 85
	15 00
	$103 58

This is nearly one half of the salaries due on the list of Missionaries, one hundred and fifty-six, which the Society is now ready to appoint; the rest will become due on the 1st of November next, one hundred dollars.

You obtige by the payment of the moneys now will subject the to no great inconvenience, and it will be particularly recommendable to them at this season of the year.

JAMES S. NEWBOLD,
Treasurer.

WANTED, for the Church Porch Choirs, South-work, an Organist and a Leader of the Singing. Apply at No. 208 South Second street.

GOVERNESS.

AN American lady, who has been educated in Europe, and is well acquainted in a private family as Governess. She is well grounded in all the various branches of an English education, second to none in Boston, Philadelphia and New York. Letters, post paid, addressed to V. I., Frankford, Philad'a, Oxford Co., Maryland, will meet prompt attention.

GURLEY'S NOTES.

EXPOSITORY Notes, with practical observations on the New Version of the Four Gospels, and the Acts of the Apostles, by Rev. Woodbridge Gurley, A. M. Just published and for sale by

H. HOOKER,
178 Chestnut street, opposite the Masonic Hall.

EPISCOPAL BOOK STORE,
178 Chestnut street, opposite the Masonic Hall.

REV. Henry Hoare's Family Commentary, now complete, in 3 volumes.

Gadsden's Divine Rule of Faith and Practice,—a book for every true Churchman.

Bishop Hobart's various works, viz. Church of Rome, Primitive Church, &c.

The Imitation of Christ, small and large editions.

Newton's Liturgy of Christendom, 1 vol 8vo.

Jackson on the Creed and obligations of Sponsors in the Church.

Thomson's Family Prayers, a new edition.—Bishop M'Ilvaine's Charge.—Hey on Regeneration.—Hoeburner on Immersion.—a work in which the pretensions of the Baptists are considered and disposed of.

Books and Prayer books, in every variety, for sale at uncommonly low prices, by

H. HOOKER.

EPISCOPAL BOOK STORE.

DEPOSITORY of General Protestant Episcopal S. School Union, No. 26 South Fifth street, 3 doors above Chestnut.

NEW BOOKS.—Numbers 5 and 6 of Bishop Chase's Reminiscences.—Just received, price 50 cts. per No.

Christian Retirement; or Spiritual Exercises of the Heart.

Tales of the Huguenots, by S. L. Hyndes, D. D.

The Treasury of Scripture Knowledge.

Death Bed Scenes, complete, in four volumes.

Helps to Communion, or Six Hundred Selections of Sentences, by the Rev. Charles Simeon, M. A.

Jane Recluse.

A large collection of Bibles and Prayer-books, of various bindings.

Homer's fine black ink, put up in 1 oz. 6 oz. 8 oz. pint and quart bottles.

THIS DAY PUBLISHED,

A new cheap edition of Bishop Burnet's History of the Reformation, complete with a portrait in 3 large 8vo volumes, price only $2 50 in boards.

The Publishers, in ordering a new edition of the tome, have determined to offer it to ecclesiastical students, general scholars and learners throughout the land, their edition of Bishop Burnet's History of the Reformation, for the extraordinary low price of $2 50.

The History of Bishop Burnet is one of the most celebrated, and by far the most frequently quoted of any that has been written of that great event. Upon the original publication of the first volume, it was received in Great Britain with the loudest and most extravagant encomiums.

The author received the thanks of both Houses of Parliament, and was requested to continue the work.

In continuing it he had the assistance of the most learned and eminent divines of his time. The whole is printed from large octavo volumes, of six hundred pages each, and large type. The publishers hope the religious community will support them in this enterprise, for without very large sales, they cannot expect to be remunerated for their outlay. All who have purchased D'Aubigne's Reformation in Germany, will find Burnet's Reformation in England a valuable and elegant addition to their history. GEO. S. APPLETON,

178 Chestnut street, opposite the Arcade.

Oct. 21

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 4 Minor st. Penn.

The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, complete.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of this volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco super extra.

The Book of Proper Lessons, may also be had in a separate volume, in a great variety of bindings, from 25 cents upwards.

The following recommendations to the Proper Lessons have been received by the publisher.

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons, published by H. F. Anners.

H. U. ONDERDONK.

Philad., May 12, 1843.

The recommendation of the Proper Lessons by the Episcopal Presbyters, has my cordial concurrence.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. J. P. K. Henshaw, D. D.,
Bishop Elect of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. J. P. K. HENSHAW.

Bellmore, May 24, 1843.

I cordially unite in the above recommendation.

JACKSON KEMPER.

Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following gentlemen of Philadelphia:

Rev. W. H. Odenheimer, Rector of St. Peter's Church
" E. Neville, " St. Philip's "
" W. Stevens, " Grace "
" S. H. Tyng, D. D. " Epiphany "
August 5—4.

MONEY RECEIVED FOR THE RECORDER.

Samuel Hepburn, Esq., Milton, Pa.	$2 50
Charles P. Watts, Hanoverdale, Pa.	2 50

Poetry.

For the Episcopal Recorder.

"Behold how good and pleasant it is for brethren to dwell together in unity.—Psalm 133. 1.

Must wordy war, and angry strife
Forever ring in Christian ears!
Are not alas! the Christian life,
The Christian's trials, struggles, tears,
Enough to cloud from day to day
The brightness of his chequered way!

Hath God no chosen souls to win
From Satan's dark and spreading taint!
Is not the world a field of sin,
The laborers weary, few and faint!
Doth not the earth send forth a cry
For food of life which we deny!

Oh! Saviour, in whose precious blood
Our sins were pierced and crucified,
Oh! by the rich atoning flood
Poured from thy bleeding hands and side,
By Jewish hate, by Roman scorn,
The purple robe,—the crown of thorn,—

Let, let thy glowing love be spread
From land to land, from sea to sea,
To rouse the dying and the dead
On faith's strong wings to fly to thee;—
Up! up from earth their souls to raise,
Thy way to seek, thy name to praise.

Dear Master! may thine armies stand
With linked hearts, in strong array,
Shoulder to shoulder, hand to hand,
To keep their fearful foe at bay.
Alas! we brethren are but few,
Anoint us, Lord! with Herman's dew.*

Teach us thy priceless love to gain
By holy life, and constant prayer,
So may thy strength our hearts sustain,
And we be thy peculiar care.
While passion's wave is calmed by thee
Still as the Lake of Galilee.

There, when the angry winds on high
Crested with death the yawning wave,
And fearfully the followers cry
To thee, omnipotent to save,
List! how the billows sink to rest,
Smooth as a fountain's limpid breast.

O Thou! that hushed that ancient sea,
Still let thy love direct our hearts;
In trembling trust we look to thee
When trials come and peace departs,
O! bid O! bid our sorrows cease,
Spare! spare thy children—Prince of Peace!

* Psalm 133.

August, 1843. D. S. M.

From the Christian Secretary.

A FRAGMENT.

"Perhaps the first angel who shall welcome me to heaven, will be my little seraph Rosalie."

The aged saint lay upon her death bed. She had passed all through the way of the wilderness, and was now arrived at last upon the shores of the heavenly Canaan. She had been fed with manna during her journey, yet at times that had almost seemed to fail, and anon drought and thirst had nearly consumed her, while nought met her failing eye save the parched and barren sands of the desert. Yet ere strength quite departed, the hand of faith wielded the rod of prayer, till the water of life gushed into her soul. At times, grim phantoms of doubt and terror beset the traveller, striving to assail her that this path through the arid wild, would never end at last in a safe and happy passage over the deep Jordan at its close. Yet, though sorely bewildered, her faith failed not; for lifting her eye, she beheld, amid the thick vapors that overhung the river in the distance, the rainbow of promise, in unfading splendor. Now and then, a green gourd, whose pleasant shade had refreshed her, perished, yet she pressed on, knowing that on the other side of the river were greener fields and unfading fountains. Her God had led her all the way, and now as a sheaf of corn fully ripe, was she about to be gathered into the garner of the Lord. She had greatly feared the grim king of Death, and the thought of encountering his dark frown, and feeling his freezing breath, had appalled her shrinking spirit. But this was when she viewed him in the obscure dusk of the distance, for now as he approached, his sceptre of terrors gradually fell from his nerveless hand, until as he came at length to her bedside, the fearful messenger of despair had changed into a mild angel of mercy. She met him with a smile which remained after he had exerted all his power, as a sweet witness to her peace.

Yet now, while standing even at the opening gate of the New Jerusalem, with joys "unutterable and full of glory," all ready to burst upon her redeemed spirit; with the thought of exulting in peace, Him who had purchased all these blessings for her, at an unspeakable price; with the hope of joining the prophets, martyrs, and all the holy ones of old; amid all this effulgence of light and glory, a soft ray of human affection, a sweet note of earthly music, yet lingered round her heart. The child, who, radiant in budding hope, had bounded around its fond grand-parent, the bright day-gleam of her declining years had been touched, and had to the earth. The soul of the infant she knew had returned to its God, and the holy will of her King was done. Still the affections of the submissive saint yet clung to the little clay, and it grieved her to see it laid far away from her sight and care, to know that its sweet carol of joy should ring out no more upon her ear, or its gentle face be uplifted, wondering at her yearning tears. But now she had herself arrived at the brink of that very stream through which the babe had passed, and what sweet thought was busy at her failing heart-strings? "Perhaps the first angel who shall welcome me to heaven, will be my little seraph Rosalie."

That cord of natural affection had clustered around her spirit till she was so near Paradise that its light had touched this love and enwreathed it in this beautiful thought with its own glories. How beautiful is household affection thus clinging, clustered and made holy, around the believer with the bliss of heaven almost dawning on her gaze. What a beam of light is kindred love, shining athwart the darkness of this wilderness world. What heart how degraded, how wretched soever, that has not some chord remaining, which the hand of a dear relative can wake to harmony! We would even believe that we shall carry this "bliss of Paradise that has survived the fall," cleared of the shadows with which sin has since been but too successful in dimming its lustre, with us through the portals of heaven, and be welcomed by the "spirits of the just made perfect," among our own kindred. S. E. L.

SMALL BEGINNING—IMPORTANT RESULTS.

In 1807 a gentleman gave a poor woman, in Western New York, a copy of Doddridge's Rise and Progress. It became the means of her conversion. This induced her to loan it to others, and they too were converted. This led to the formation of a church. This church is now prosperous, and may prove a rallying point for thousands of converts in coming generations. The person who gave that volume learned the results already apparent, thirty years afterwards. How delightful must have been his surprise. Cast thy bread upon the waters—thou shalt find it after many days.

A pedlar sold a religious book. Baxter read it, and it proved the instrument of his conversion. Doddridge was converted by the writings of Baxter—Wilberforce by a work of Doddridge—Legh Richmond by Wilberforce's Practical View, and thousands by the Dairyman's Daughter of Richmond. The whole fabric of society is interwoven with chains of influence. How little do we appreciate the good or harm we are doing!

MAKE HOME HAPPY.

It is the duty devolving upon every member of a family to endeavor to make all belonging to it happy. This may, with a little pleasant exertion, be done. Let every one contribute towards improving the grounds belonging to their house. If the house is old and uncomfortable, let each exert himself in order to better and more pleasant. If it is good and pleasant, let each strive still farther to adorn it. Let flowering shrubs and trees be planted, and vines and woodbines be trailed around the windows and doors; add interesting volumes to the family library; little articles of furniture to replace those which are fast wearing out; wait upon and anticipate each other's wants, and ever have a pleasant smile for all and each.

Make home happy! Parents ought to teach this lesson in the nursery, and by the fireside; give in the weight of their precept and example. If they would ours would be a happy and more virtuous country. Drunkenness, profanity, and other disgusting vices, would die away; they could not live in the influence of a lovely and refined home.

Does any think, "I am poor and have to work hard to get enough to sustain life, and cannot find time to spend in making our old house more attractive." Think again! Is there not some time every day which you spend in idleness, or smoking, or mere listlessness, which might be spent about your homes? "Flowers are God's smiles," says Wilberforce, and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of the one as well as the other. There are but few homes in our country which might not be made more beautiful and attractive, not only to strangers, but to their inmates. Let every one study, then, and work, to make whatever place they be in, so attractive, that the heart of the absent one shall go back to it as the dove to the ark of Noah.—*American Farmer.*

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XXVIII.

A TWENTY FIFTH "TRACT ABOUT TRACTS."

The boy threw a tract into the door, and quietly crept to the window, to observe its reception. A man, in the tavern, took it from the floor, and commenced reading it aloud. There was one, sitting near the bar, whose attention seemed riveted to the words which dropt from his companions, who was reading the tract. At last, he covered his face with his hands, and burst into tears. * * * So, far, reader, we had proceeded in our last number. And here we are, here, a most striking argument for the distribution of tracts! Of the previous history of this man, of course, we know nothing; but we presume that, could his story be drawn from the secret recesses of his bosom, we should find it to be an oft-told tale, that his experience had been that of many.

Paternal admonition, faithfully applied, had fallen upon an unengrossed soil, and unfruitful ground. Anxious concern had been repaid by wilful neglect, and the counsels of age had interposed but a feeble barrier against the temptations incident to youthful inexperience, and thoughtless license. To the perverted mind of that young man, pleasure had appeared preferable to virtue, and the feverish excitement of the intoxicating bowl, had interposed to drown the last remonstrances of prudence; when a sober consideration might have succeeded in severing the chains of long indulged sin, and the solemn warnings of violated conscience, reclaimed to the gentle dominion of that heavenly wisdom, whose ways are pleasantness, and whose paths are peace." And now, this man had become a confirmed inebriate; he had paid the inevitable penalty of intemperance:—his business neglected, until it deserted him, would no longer afford him the means of living; his friends, disheartened by vain efforts to wean him, recoil him, shame him, from the paths of vice,—had cut him off from their sympathy and fire-sides, as hopelessly incorrigible; and now he was, indeed, *alone* in the world; save that the unconquerable love, which had shone so joyously in the happy smiles of his youthful bride, still spake, in a more eloquent tongue yet, in the silent tears of a heart-broken and deserted wife. There is but one love which passeth the love of woman;" it is the love of that "friend who sticketh closer than a brother!"

And now this miserable man had hurried to the tavern to hide his shame, and satisfy the cravings of that fearful appetite, which had, already, wrecked all his best hopes, and converted his once happy life into a barren waste.

"The boy throws in a tract;" his companion reads it aloud." The long forgotten impressions of that merciful Redeemer, "who giveth to all men liberally, and upbraideth not," again find entrance into an ear, which had oft, in earlier days, drank in those hallowed strains at the hour of family worship. Rapidly his mind retraces the events of his past life; his happy youth, his sinful manhood; his emptiness and his trials; the allurements of vice, and the neglected monitions of abused love and friendship; the banishment of conscience and the withering absence of domestic peace. * * * *

He is again at home! faithful memory recalls, with thrilling exactness, the long past scenes of the family mansion,—the place of his nativity. He beholds his aged sire, with his silver locks sweeping the inspired page;—the invocation to prayer, and the fervent tones of confiding petition;—the "prayer, not at his mother's knee;" the parting blessing which accompanies the closing of the nursery door; and the simple faith of the brief supplication, with which he commends himself, ere closing his eyes to the sure protection of that faithful Shepherd, who "neither slumbers, nor sleeps;" all, all, are pictured, as "with the pen of a graver," with truer distinctness before the mind of this wretched man; and "he lifted up his voice and wept!" and who shall say, but that the "angels," that night, smote their harps in exulting ecstacy over the return of a "repenting sinner, and that a new name was enrolled in the Lamb's book of life, of one who shall hereafter be welcomed as a habitant of the Paradise of God!"

JEWISH MISSIONARIES.

A society of women has been formed at Berlin, the Prussian capital, with the permission of the Government, and under the patronage of Madame Eichhorn, wife of the Minister of Public Instruction; the object of which is to send young women, at the expense of the association, to Syria and the East Indies, to assist the missionaries in propagating Christianity among indigent persons of their own sex.

THE HERMIT OF LIVRY.

In the forest of Livry, three leagues distant from Paris, and not far from the site of an ancient abbey of the order of St. Augustin, lived a hermit, who, having changed in his wanderings to fall in with some of the men of Meaux, had received the truth of the Gospel into his heart. The poor hermit had felt himself rich indeed that day in his solitary retreat, when, along with the scanty dole of bread which public charity had afforded him, he brought home Jesus Christ and his grace. He understood from that time how much better it is to give than to receive. He went from cottage to cottage in the villages around, and as soon as he crossed the threshold, began to speak to the poor peasants of the Gospel, and the free pardon which it offers to every burdened soul, a pardon infinitely more precious than any priestly absolution. The good hermit of Livry was soon widely known in the neighborhood of Paris; many came to visit him at his poor hermitage, and he discharged the office of a kind and faithful missionary to the simple-minded in all the adjacent districts.

It was not long before intelligence of what was doing by the new evangelist reached the ear of the Sorbonne, and the magistrates of Paris. The hermit was seized—dragged from his hermitage—from his forest—from the fields he had daily traversed,—thrown into a dungeon in that great city which he had always shunned,—brought to judgment,—convicted,—and sentenced to the exemplary punishment of being burnt by a slow fire."

In order to render the example the more striking, it was determined that he should be burnt on the close of Notre Dame; before that celebrated cathedral, which typifies the majesty of the Roman Catholic Church. The whole of the clergy were convened, and a degree of pomp was displayed equal to that of the most solemn festivals. A desire was shown to attract all Paris, if possible, to the place of execution. "The great bell of the church of Notre Dame sounding heavily, says an historian, "to rouse the people all over Paris." And accordingly from every surrounding avenue, the people came flocking to the spot. The deep-toned reverberations of the bell made the workman quit his task, the shopkeeper his wares, the student start from the grammar-book,—and already the place was filled with a dense crowd, which was continually increasing. The hermit, attired in the robes appropriated to obdurate heretics, barefooted, and with bare feet, was led on before the doors of the Cathedral. Tranquil, firm, and collected, he replied to the examinations of the confessors, who presented him with the crucifix, only by declaring that his hope rested solely on the mercy of God. The doctors of the Sorbonne, who stood in the front rank of the spectators, observing his constancy, and the effect it produced upon the people, cried aloud—"He is a man foreclaimed to the fires of hell." The clang of the great bell, which all this while was rung with a rolling stroke, while it stunned the ears of the multitude, served to heighten the solemnity of that mournful spectacle. At length the bell was silent,—and the martyr having answered the last interrogatory of his adversaries by saying that he was resolved to die in the faith of his Lord Jesus Christ, underwent his sentence of being "burnt by a slow fire." And so, in the *enkindled* close of Notre Dame, beneath the stately towers erected by the piety of Louis the younger, amidst the cries and tumultuous excitement of a vast population, died peaceably, a man whose name history has not deigned to transmit to us,—"the hermit of Livry."—*D'Aubigne.*

SO MUCH FOR WASHINGTONIANISM.

We were stopped in the street a day or two ago, by a Washingtonian friend, who remarked that he was building a house.—On our expressing some surprise, he added, that, since he had joined the Washingtonian Society, two years ago, he had put into his money box the sum of *two hundred dollars*, which, had he not become a Washingtonian, would have gone—and he pointed his finger significantly towards his mouth. He then refused to accept which is worth rewarding.—We will give it as near as possible in his own words.

"A short time since an acquaintance from the country, with whom I had formerly been accustomed to drink, brought me some butter for my house. Before settling, he asked me to go with him to get something to drink.

'Very well,' said I.

We then went into a place where liquor is sold, and he called for that which stood him, and asked me what I would take.

'A glass of water,' said I.

'What, you are not a Washingtonian?'

'You will think so, when you see the money with which I shall pay you.' I then took from my pocket *thirty seven dollars* in bank-notes, and paid him.—You never saw a man more astonished.—He put his glass upon the counter and left it untasted."

As may be supposed, we left our friend, gratified at such effects of Washingtonianism. We had not gone far before we fell in with another Washingtonian friend, who wished to take the Gazette and pay for it in his work. He was a shoemaker. He remarked that as he was repairing a house he had recently purchased, it was difficult to get money for other purposes than rent. On making inquiry in regard to his prosperity since he had become a Washingtonian, he said that we might judge what it was. He had purchased a lot of land for $50, a building for $50, had paid $25 on removing it, and was now filling it up.

These two men were among the first members of the Bunker Washingtonian Society, and when they became so, were verily "subjects." We have no doubt that many of their brethren in the city, can give as good account of themselves as they. "So much for Washingtonianism."—*Bangor Gazette.*

Children's Friend.

From the New York Observer.

"TOO SUNDAY."

"Come in Willey, come in my dear, you are a pretty little boy." Little William, who was standing on the side walk near his father's residence, did not even turn around as he was thus addressed by a lady sitting at the parlor window of an adjoining house. It was Sabbath afternoon, and the little boy, not more than three or four years of age, was quietly enjoying the shade. "Come in dear," again the lady urged in a sweet and winning voice, "won't you come in and see my little boy?" "Can't come," was his answer, but not in a short and wilful manner, or as if he were indifferent to the wishes of the lady, but there was such an expression of principle and sense of duty in the tones with which he uttered this short reply that my attention was arrested, and I advanced to the window to see the little speaker. Again the lady asked, "But why can't you come?" Turning his face only to the window he said, in reply, "Too Sunday." "*Too Sunday,*" I repeated, "well said. He has a good mother, I know." It was a moment of intense interest as I looked upon that little boy, so young and yet having so promptly resisted a temptation to do what he supposed would violate the Sabbath. He could not go and visit because it was "too Sunday." He had been taught that the Sabbath day is too holy to be spent in visiting one's neighbors. The lady, however, telling in her purpose, went out and took the boy by the hand and led him in. He kissed "my little boy" as he was led, and clasped the infant in his arms, but, in a moment, he turned to the door and silently withdrew.

That answer, "too Sunday," is often in my mind, and I would wish that such a reverence for holy time were instilled into every child in the land. What a safeguard against every deviation from rectitude has that child who has such ideas of the sacredness of the Christian Sabbath, and such a conscientious regard for the day as holy as shall make him willing to deny himself worldly pleasures on that day because it is "too Sunday."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, reports he has received from the 25th Sept. to the 27th Oct. inclusive, the following contributions:

Sunday school at St. James' ch. Burlington, N. J. per Rev. Dr. Croes, $5 00; Sunday school at St. James' ch. Perth Amboy, per Rev. Dr. Croes, $5 00; Sunday school at St. Peter's ch. Woodbridge, N. J. per Rev. Dr. Croes, $5 00; Sunday school at St. Paul's ch. Elizabethtown, N. J. per Rev. Dr. Croes, $5 00; Sunday school at St. Peter's ch. Morristown, N. J. per Rev. Dr. Croes, $5 00; Sunday school at St. George's, Hempstead, L. I. $5 00; Sunday school at Trinity church, Fairfield, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. Paul's ch. Norwalk, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. Peter's ch. Stamford, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. John's ch. Bridgeport, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. Paul's ch. Norwalk, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. James' ch. New London, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. John's ch. Hartford, Ct. per Rev. Dr. Croes, $5 00; Sunday school at St. Peter's ch. Albany, per Rev. W. Wilson, $24 41—$117 16. Monthly offerings of Zion ch. New Lebanon, Ct. Rev. R. A. Hoffman, bal. $28 58; on subscription, same parish, $10; a member of Grace ch. Providence, R. I. $20; a member of Grace ch. Providence, R. I. $20; a member of Grace ch. Providence, R. I. $20